The Inquirer

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IT COULD BE SO

THERE is printed in this issue an account of the proceedings of the final merger between the Unitarians and the Universalists in the U.S.A. The merger has taken a long time. But legal proceedings where there is a will can usually find a way. The Universalists, a smaller group than the Unitarians, with different origins, nevertheless have much the same outlook in terms of freedom and the aspects of theology to which that usually leads, as the Unitarians.

But a great deal of energy of the creative kind must have been thrown into the merger, and it is another sign of the virility of the Unitarian movement in America. More important it is the sign of creativity; and the question may be asked, why there and not here ?

There are of course differences, but not essential ones that should strike at the creative spirit in such a marked contrast. If sensible comparisons cannot be made nevertheless there are some that must be near enough to the truth. It is doubtful whether the American ministry contains greater talent than the British, or that the laity are more capable in affairs. If there are differences in these respects they cannot be so marked as to make the marked contrast in the affairs between the two movements. These are comparisons valid enough and they should form a basis for inquiry.

A Simple Belief

It seems evident enough that the American Unitarians have a belief. It seems to be shared too by the up and coming Unitarian movement in Canada. It is a very simple one, and it is known in this country. It is that there can be a religious community of committed persons whose bond of union shall be that no theological belief shall be forced on any one within the community—or on anyone outside. Stated in this manner, and in the way in which it seems to be finding expression in the U.S.A. today, it is something new. For in the U.S.A. it includes humanists and theists, many of the latter doing some new kind of thinking within traditional Christian beliefs. This, if the committed persons are living in harmony together, within a community, and there is a deep attachment to it, in the sense that it can be thrilled by accomplishment, is entitled to the enthusiastic words given to it by the quotations from the address given at the merger, printed at the end of the article.

It is life and it is a new life.

Too Familiar

To many readers of this journal it may sound familiar. That is one of the comparisons to be made. It may be too familiar, so much so that lip service can be paid to it and its inner strength be missed. For a belief of this kind demands the deepest restraint and a very deep faith. And it has to come from persons. Each person sooner or later has to ask himself, What problem am I trying to solve that is deeply personal to me in the assent which I give to the declared freedom of belief ? Upon the answer to that question depends the creative power of the religious community.

Frustration and Creation

For if the answer demands, for instance, some kind of internal warfare between the humanists and the theists for the capture of what may be called the mind of the movement, then psychologically the proclaimed belief of freedom is being denied in action. Frustration and not creation is the result. Every word that is spoken out of personal conviction has to be spoken within the fact that someone else can see other facets to the word. This is the only condition, within such a community, on which such a word can be spoken. It is a very hard condition, but by all accounts it is being observed in the American Unitarian movement as never before. If this is so, and if it is so in a new manner, then indeed the American Unitarians are forging something new. A comparison that is entirely just and illuminating can be made between America and this country.

Pressure Groups

Again if what has been called pressure groups exist, as inevitably they must exist, then each group has to act within the fact that it cannot use deep religious beliefs for its own purposes, as over against the religious beliefs of others in the community. Ways and means have to be found to talk and act upon the things that are Caesars without blasphoming the things that are God's—even in the humanist sense. At some point—within the simple belief in freedom—there are certain things to be regarded as inviolable. And it requires the exercise of creative power of the deepest kind to know exactly where that point lies. If, as is claimed, something new is being created in the U.S.A., and if, as it must be believed, the same kind of movement is in process of being created in this country, it lies deeper than lip service.

How deep ? What is its meaning ? Where does it lie ? Are these questions being asked in the same sense of commitment in the Unitarian movement in this country as apparently in the U.S.A. ?

AIRBORNE ESPIONAGE

(Under the above title the American journal "World View" has the following to say, of general interest, about spy-planes.

"World View" is published by The Church Peace Union of America.)

WHATEVER may be the final effects of the U-2 case on American-Soviet relations (and it is difficult to believe they can be anything but ominous), its results for the prestige of the United States are clearly disastrous. No explanations, no rationalizations, no citing of the Soviet Union's own record of espionage and subversion can rescue our government from the consequences of a major error of judgment.

This error certainly does not lie in the act of espionage itself. The fact that so many Americans were "shocked" when they first learned that their government was engaged in the same spy-business for which they had so long blamed the Russians is a tribute only to the innocence of the American character. Obviously every government—and, in the present world situation, especially the American government—must attempt to discover what its enemies are planning. Any administration which avoided the attempt would betray its obligation to promote the national interest. The moral outrage expressed by Mr. Khrushchev over the proof of American spying is therefore, in itself, a mere gambit. He would think that we were fools if we did not send spies to the Soviet Union, just as we would think him stupid if he did not send spies here.

But though espionage itself is necessary in a world divided by fierce power struggles, and though this act is, in a sense, morally "neutral" and "beyond" the realm of international law, it seems clear that it cannot evade the limits of its own logic. Nations cannot agree on nice "rules" for spying; they cannot draft a code for espionage. But it seems that they must admit—and abide by—certain unspoken, unacknowledged canons which are dictated by the logic of international life itself.

Chief among these canons is one, long honoured among nations, which says that no government can publicly admit that it has been spying, or, worse still, announce that it intends to spy. Such an admission, or such an announcement, places the nation to be spied upon in an intolerable position. This nation has no choice then (if its world prestige is to stand) except to take some ultimate action against those who have proclaim their purpose to violate its security.

There would seem to be another rule, inherent in the very nature of espionage, which cannot be violated without disaster for the international community. This canon is analogous to—perhaps identical with—one of the traditional conditions for the launching of a "just" war. It reads that from this action more good than evil must reasonably be expected, otherwise the undertaking of the action (of war or, by extension, of espionage) is not morally permissible, because it violates reason itself: it is wrong because it is unwise.

In the present world situation airborne espionage seems clearly to violate this canon. Because airborne espionage is an essentially new kind of espionage, and it cannot be justified by classifying it with the traditionally "accepted" forms of spying. A nation can "tolerate" enemy agents within its borders and indeed will expect them to be there, even though it can never admit this and must always be officially outraged when the agents are discovered. But in a world where aircraft are the recognized carriers of sudden, massive death, no nation can tolerate the aircraft of a potential enemy flying over its territory. Still less can it tolerate the announcement that a potential enemy intends to fly aircraft over its territory. A government which did tolerate such things would quickly be no government at all.

In the U-2 case the American government has violated both of these canons. It has, in the first place, used aircraft as an agent of espionage and then, more irresponsibly still, has both acknowledged this use before the nations and suggested that it may continue the practice. Our government has thus given the Soviet government one of its greatest propaganda victories in history. It has also given Mr. Khrushchev one of his few occasions for genuine outraged concern. From all this the major victim must be the United States itself.

A LAYMAN'S DAIRY

May 29 (Sunday). Our visiting preacher today was the Rev. Robert Tayler of Leytonstone, who always delights us (and not least the children) with his humour, his humanity, and his Canadian reminiscences. After the service he told me a little about the plans which have been made for opening the "Strand Unitarian Church", of which he and Dr. Jeremy Goring of Lewisham are to be the joint honorary ministers. The Strand Unitarian Church will meet on Sunday evenings (6.25 p.m.) at Essex Hall, Essex Street, Strand (opposite the Law Courts), starting in October of this year. This is welcome news. I do hope that the new church will be launched with plenty of publicity, inside and outside the Unitarian movement. I believe there were some lunch-time services at Essex Hall early this year; but they were hidden under rather a large bushel, and a lot of people may have missed them.

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June 1. Yesterday, it was announced that World Refugee Year in Britain had raised the remarkable sum of £8,000,000; and of this, £7,600,000 comes from voluntary giving and only £400,000 from the Government. Today it is announced that the Government have agreed to give £75,000 towards the purchase of Gainsborough's *Mr. and Mrs. Robert Andrews* for the National Gallery. I went to see the picture at Sotherby's (one of London's best free entertainments, by the way) when it was up for sale a few weeks ago, and I am glad that it is being acquired for the nation. Some people may say, "Because the Government is only giving £400,000 for World Refugee Year, it's all wrong for them to be giving as much as £75,000 for a mere picture". I don't agree; but what one *can* reasonably say is, "*If* the Government can afford £75,000 for a single work of art, *surely* they could have afforded to match, pound for pound, the voluntary contributions which were collected during World Refugee Year". But they won't do it, of course, and no doubt on some Treasury file there is a list of a hundred and one good reasons why £400,000 is the absolute limit they could give without some unmentionable catastrophe befalling the national economy.

However, we should be quite pleased that people find it less irksome to put their hands in their pockets for a worthy cause than to pester their M.Ps. to support it with the taxpayers' money.

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"Have you seen *The Caretaker* ?" a psychiatrist friend asked me. "It's a remarkably interesting play. Only three characters—two schizophrenics and a sadic dement". A jolly prospect indeed, and, as it happens, we had already taken tickets (for tomorrow night). Ah well, it couldn't be worse than *Waiting for Godot*, which caused me two and a half hours of tedium and perplexity in Birmingham a few years ago. I have just been reading, with much enjoyment, "*I know the fare, but* . . . . " (Peter Davies, 1959) by Peter Bull, who played Pozzo in the original *Godot*; I was mightily pleased to find that none of the actors themselves had a clue as to what it was all about. The only time they got any enjoyment out of it was one Saturday night in Blackpool, when the whole cast conspired, in order to catch the 10.30 p.m. train to London from Preston, to cut out all the (deeply significant) pauses and chattered the play along at breakneck speed. They shortened the playing time by 20 minutes and caught the train with 10 minutes to spare. No one in the audience sensed that anything unusual was going on !

UNIVERSALIST-UNITARIAN MERGER

By Robert B. Tapp

(Dr. Robert B. Tapp is Dorkstader Professor of Theology at St. Lawrence University, New York.)

TWO candles burned on the stage of Boston's Symphony Hall May 23, flanking a larger, unlit one. Dr. Philip R. Giles, General Superintendent of the Universalist Church of America and Dr. Dana M. Greeley, President of the American Unitarian Association, stepped forward and simultaneously transferred the flames to the central candle, thus symbolizing the birth of the Unitarian Universalist Association.

Earlier that day, delegates had overwhelmingly approved this final step in merging the two denominations. Unitarians voted 725 to 143 and Universalists 365 to 65, far exceeding the necessary two-thirds vote. The scattered opposition in the two groups had had its say from the floor, but threats of withdrawal were few.

Thus was climaxed a century-old flirtation and thirteen years of recent advisory votes, plebiscites and commissions. The two denominations had met in Syracuse last October to amend and adopt a definitive plan of "consolidation." This plan then went back to individual churches under a rule that 60% of the churches and fellowships must vote and 70% approve. The Rev. William B. Rice, chairman of the Joint Merger Commission, happily reported that over 90% had participated by the deadline and that the approval was 91% by the Unitarians and 79% by the Universalists. With such grass-roots endorsement, the Boston vote seemed hardly in doubt.

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The new Unitarian Universalist Association will not actually be created until May, 1961. As of now, it has 895 churches and fellowships with 156,433 legal members. Unitarians outnumber Universalists better than 3 to 1 and will also bring the major share of assets to the new body. It is an association of free churches whose congregational policy and autonomy is guaranteed. Ministers will be "called" and "ordained" by local churches, but only the Association can grant "fellowship." Since pensions, status and mobility hinge upon the latter (a Unitarian practice heretofore), highly selective standards are feasible and likely.

Overall policies will be made by a General Assembly meeting annually. Each settled minister will have a vote and churches will be permitted lay delegates proportional to the number of their members. This ratio decreases for very large congregations.

The major official, to be elected next May, is the President. He will serve a four-year term and can be re-elected twice. A Moderator, who will serve without salary, is to be the chief presiding officer. These and other nominations must come from a special interim committee. In subsequent elections, the Board of Trustees will nominate candidates for President, Secretary and Treasurer and a Nominating Committee will recommend for others. Additional nominations may be made by advance petition, but not from the floor. In short, the new constitution tries to avoid both self-perpetuating dynasticism and an anarchic version of democracy.

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The most interesting question, of course, is the place of this new denomination in American religious life. Neither Universalists nor Unitarians participate in the World or National Council of Churches, although in some cities and states they co-operate with affiliated bodies. Theologically, as the tides of liberalism have ebbed in recent decades, they have more and more been visible as the remnant vehicles of Protestant liberalism or modernism. On the Symphony Hall stage were historic pulpits of William Ellery Channing and Hosea Ballou. A special centennial service for Theodore Parker revived Faneuil Hall the next night.

It would be quite inaccurate, however, to see the churches of this new Association as simply preserving the modernism of the 1920's. This would overlook a left wing that shades off almost imperceptibly into non-theistic humanism and Ethical Culture, and a right wing of various neo-liberals and Tillichians. Within this numerically small denomination, one can probably perceive the greatest diversity that has ever sought and claimed to have found common religious experiences.

Constitutionally, this body may not require any minister, church or member to subscribe to "any particular interpretation of religion" or "any particular religious belief or creed". In actuality, the new denomination does have a tradition and will continue to attract and involve those persons who understand and endorse this history in all its changing manifestations.

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Indicative of this future was the sermon for the joint worship service celebrating the consolidation. Dr. Donald Harrington of New York's Community Church hailed "a new world faith" which is taking its place alongside Protestantism, Catholicism and Judaism on this continent. Recognizing parallel tendencies in other cultures, he proclaimed that "little heresies" have now been transformed and can speak to the "needs and conditions of the modern, world-minded man". Invoking Emerson, he said "We are not less Christian, but more". The "liberal spirit" seeks to make history rather than be bound by it, and finds continuing evidences of "organic synthesis" in all religions. The goal is righteousness, not ritual. Such a spirit and goal basically derives from "human nature which is universal" rather than from the teachings of the great faiths.

Such predictions may or may not prove prophetic for this new Unitarian Universalist Association. What is clear is that the new denomination is growing more rapidly than the mainstream Protestant groups and the the energies consumed by the merger process in recent years have now been freed for more significant tasks. Arguments for the relevance of a religious liberalism, as distinct from Christian or secular liberalism, will at least have a better hearing.

COLOMBO COMMENTARY

By Tom Wardle

(The Rev. Tom Wardle is on his way to Australia.)

I THOUGHT there was a new sadness about Colombo when I saw it this time. With ten per cent unemployment in the capital and the population restive since the assassination of Premier Bandaranaike, there was a different, solemn mood to replace the oriental gaiety. As with so many other eastern countries of high population, unless economic aid comes quickly, sadness may turn to internecine fury.

One of the things every tourist in Ceylon goes to see is a Buddhist Temple. We saw a fairly new one, only about fifty years old, containing three plaster Buddhas over twenty feet high. How decadent Buddhism became in the south! It was during the reign of King Kanishka, who followed the famous Buddhist emperor Asoka, that the Buddhist world split into two parts. The Mahayana, or greater vehicle, constituted the northern group, with the lesser vehicle, the Hinayana, in the south. This schism followed upon a council for the revision of the canon in about the first century A.D.

The southern Buddhists are usually described as the conservative wing. This means in fact that they adhered to a scriptural canon and ritual already established, but representing a flagrant departure from the simple teaching of the Buddha (such as it can be deduced).

In the Temple what we saw was a pantheon of gods and goddesses, and murals showing Buddha descending from the skies escorted by angels, kings and queens; conquering the devil, enduring temptation, working miracles with colours, being born to the accompaniment of unprecedented signs in the heavens, and these massive representations of the Lord himself receiving the morsels of scantly-scented flowers offered by the devotees. There was, in fact, all the paraphernalia of religion at its most flamboyant and its most corrupt.

Christian parallel

The parallel with Christianity in its development is rather striking. The Hinayana resembles Catholicism (the Roman missions have made far more progress in Hinayana countries) and the Mahayana, Protestantism. Even more interesting is the fact that there is another group, as in Christianity, the dissenters, the "third Church". That is the fascinating Zen Buddhist school which is to be found principally in Japan. Zen eschews all forms of ritual, abandons the mock worship of both southern and northern groups, and offers a discipline of individual piety instead.

One must not press the similarities too far. It is enough to note these suggestive instances; and perhaps to ask why we have not heard more about the contacts that IARF had with liberal Buddhist groups in Japan. The Fellowship of Reconciliation in Japan has long had joint Christian-Buddhist membership. Unitarians seem rather cut off from the Buddhist world.

A vital question

One of the things I missed by dashing off to Australia was an opportunity to address the International Religious Fellowship at its annual conference this year in Switzerland. Dates are from July 30-August 6, at the Haimstatte in Rudlingen. The theme of the conference is a vital one—"Where is technical progress leading us?"

Professor Hermann Mohler, lecturer in physical chemistry at Basle University will speak on "Man and his work", and I see that the IRF committee have established a good precedent by inviting a woman, Rev. Joyce Hazlehurst, to speak on "Man and his religion".

I'm told that young Unitarians have not so far responded very well to the advance publicity about this conference. I can't think why. If there is a finer way for a young religious liberal to spend his summer holiday I would like to know about it. Rev. Donald Dunkley, the British secretary of IRF, will receive your applications at 12, St. James Terrace, Buxton, Derbyshire.

Family prayer book

Dr. William Barclay of Glasgow University, a leading Biblical scholar and a celebrated religious journalist, has written the finest collection of family prayers I think I have ever seen. Called "The plain man's book of prayers", it is by Fontana at 2s. 6d. They are quite suitable for fellowship groups as well as the family circle. They would also freshen devotions from the pulpit.

WHERE TWO FAITHS MEET

By Jeremy Goring

In the beautiful new Unitarian chapel at Stand near Manchester there is a pulpit which was erected largely at the expense of the Jewish community of Great Britain. The pulpit stands as a memorial to a former minister of the chapel, Dr. R. Travers Herford, whose unbiased approach to Pharisaic and Rabbinic studies has led him to be greatly respected by Jewish scholars.

Herford's contribution to the improvement of Jewish-Christian relations receives high praise in John D. Rayner's newly-published *Towards Mutual Understanding between Christians and Jews* (James Clarke 4/6). The author believes that one of the factors which obstruct such an understanding is the average Christian's ignorance of the Jewish religion. "Christian writers, preachers and broadcasters continue to refer to Judaism in disparaging or, at best, patronizing terms, and nearly always in complete ignorance of the re-assessment of Pharisaism and post-Biblical Judaism generally, due to scholars like Herford." Mr. Rayner, however, is always scrupulously fair in his judgments. If he criticizes Christians for not being aware of the riches of *Midrash, Talmud* and *Midrash*, he is just as critical of those among his fellow-Jews to whom the New Testament is a closed book. He himself has made a close study of the Gospels and his assessment of the character and teaching of Jesus, which forms the major part of the section on "Some differences between Judaism and Christianity as seen by a Jew", makes fascinating and enlightening reading.

The author is especially well qualified to write on the subject of Jewish-Christian relations. Although he is a Jew by birth and is at present associate minister (under Rabbi Dr. Leslie I. Edgar, Essex Hall lecturer in 1953) at the Liberal Jewish Synagogue, London, he was brought up from an early age in the homes of two Anglican clergymen, one of whom is now Dean of Rochester. It was, in fact, as a series of these lectures to an Anglican clergy refresher course that the present work first appeared.

This excellent little book, which has been produced in a very attractive format, should commend itself particularly to Unitarians. Mr. Rayner, who in his undergraduate days was a frequent worshipper at the Unitarian church in Cambridge, is a fervent protagonist of liberal religion. He is persuaded that in the last analysis it is the liberal movements within Christianity and Judaism which can do most to promote mutual understanding between the adherents of the two great faiths. This book has been written in the conviction that such mutual understanding can lead to something even more desirable still—mutual enrichment.

THE NATIONALISM TO BE ENCOURAGED

By Basil Viney

THERE are two sorts of nationalism, a healthy sort, expressed in such trivial matters as costume, local customs and local colour, and in such profound affairs as creative art; and a dangerous sort, which finds expression in custom barriers, in national armaments and in the idea of the centralized sovereign state. And the former sort is a decreasing, the latter an increasing factor in our modern world. So that the nations are ever more ready to fight over even less and less! They are becoming more and more alike in architecture (I am told that modern buildings in Buddhist lands resemble those in London) in music (American jazz in the juke box is now rife in Italy), and in the clamour for independence, now arising in unexpected quarters—there are even minorities in Wales and Scotland who would like to erect tariff barriers along Offa's dyke and the Cheviots!

This is the nationalism that divides, that makes for distrust and discord. And it is a modern substitute for religion. Faith in God and in humanity has lost its power; and since a man must hold to some loyalty larger than the family or the village he finds it in this fanatical nationalism.

Whereas the sane nationalism resolves the discord not into the monotonous unison of cosmopolitanism, but into rich cultural harmony. The example that comes nearest to hand is that of music. God does endow certain peoples with special gifts—the Italians with melody—the Germans with polyphony. And in the years following the second world war, when Germany had been relieved of the Nazi yoke and Italy had declared herself a republic, one of the most hopeful signs was the amazing popularity of Wagner in Italy and of Verdi in Germany: proving how close at heart were these two ancient enemies—how each could understand the most typical creative art works of the other, so different in its own genius.

It seems to me that if we are to break away from the disruptive power of the centralized sovereign state we must move in two opposite directions, apparently conflicting, but in reality complementary. We must move on the one hand towards a genuine world federation (usual, if the majority still fear to dream, by a single force replacing national armies and so lifting the worst threat and the heaviest burden from humanity) and on the other hand towards increasing decentralization, thus encouraging local initiative, and ensuring the continuance of the local colour in the arts and in everyday life that is so great an incentive to travel abroad.

GARTH—1960

By June D. Bell

(Dr. June Bell concludes her account of the exhilarating annual meetings of the Scottish Unitarian Association, held in May at Garth.)

IN the night, the wind changed, balmy West giving way to cool misty East, hilltops blanketed, and a little shower to lay the dust and raise the scent of wet earth. A great calm of the quietness of this still morning fitted at least my soul for the service. Mr. Birtles seemed as at home in the crowded sitting room, with Mr. Orr, Edinburgh's organist, at the piano, as he must feel in his pulpit at Lewin's Mead: and if that all too unusual adjunct to worship, the everpresent beautiful countryside waiting outside unstained and unbeaded glass, tempted our thoughts to wander, the sincerity of his approach and the force of his address were more than enough to bring them back.

I wasn't prepared to report on a sermon; but such good stuff, out came the only bit of plain paper in my handbag, and here I am deciphering ballpoint scribble from the back of my hotel bill; and shame it would be to try to quote it all; but "they don't know all the answers in church; and they know they don't; the needs remain: we need love and goodness, and to be loving and to be good, despite the unanswerable questions." Much he told us, shortly and with great clarity, of what the churches should be doing for the people—"people need love .... The churches should set out to help people with emotional difficulties, with arrested emotional lives, or who are unable to accept their circumstances. The churches are not providing enough love for the heart." And, "not to bring the truth to the people, but the people to the truth." We rose to the last hymn with minds exercised and selves stirred.

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Tea, fresh air, and back to the Sunday School conference; and after that some took fresh air and back to the Women's League conference; and some had already preceded the service with the Young People's conference. The Young People asked What about Jesus? but seem to have received very few answers. The Women's League heard an intensely interesting account from Mrs. Blake of life on a sheep farm in Patagonia, where the country is in Darwin's opinion neither fit for man nor beast, and it takes five acres to keep one sheep. Mr. Birtles addressed the Sunday School conference. The discussion which followed was, surprisingly, almost exclusively ministerial—the parents had little to say, and the teachers less. I will interpose relevant parts of discussion in the account of the address.

The Sunday School, Mr. Birtles said, must meet the needs of the children, not try to fill the church of the future: it must help to develop a sense of values, a sense of humour, and to prepare children to meet emergencies like sickness, death, failure and frustration. Frustration, he said, does happen, life is frustrating, and they must deal with it; Mr. Foote questioned this: Mr. Birtles stuck forcibly to his view, and accepted alongside it as equally true Mr. Faulkner's view that life is not frustrating when you've learned how to cope; Mr. Tavener felt William Blake had the truth of the matter in his understanding of the ages. Innocence, which expects life without frustration, Experience, which provides some disappointment and defeat but leads to consolation, and Imagination, the intuition of a good world, reinforced by frustration.

Human nature, Mr. Birtles said, binds us all to the universe and all that sustains it. We should augment the experiences of children so that they may discover religion for themselves. A child's religion grows out of natural experience and a sense of wonder. "Behold the hippopotamus" said Mr. Tavener: "But you can't bring a hippopotamus in for the child to be thrilled by it!" protested Mr. Birtles, and "Yes you can," cried Mr. T., "they are hippopotamuses every week on T.V." And much was said of the pros and cons of Bible centred teaching, and afterwards I found Miss MacGregor (Edinburgh) supporting Mr. Tavener's contention that the Bible has the poetry children can learn and which will be of value to them, by telling him the tale of a wee girl who laid down her pencil with a sigh in the middle of an arithmetic lesson, came up to Miss MacGregor, and said "Please, *could* we sing the 23rd Psalm?"

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So that was the meetings over, and the afternoon free—walks for the energetic, sketching for the artistic, exploring for the young, and a coach run for the lazy, to the head of Loch Tummel, up to Kinloch Rannoch and back under Schiehallion, all misty and mysterious, and past the ruins of Garth Castle, ancient stronghold of the Wolf of Badenoch. We had one privilege at these meetings that I must mention; a double privilege, really—that of showing off a bit of Scotland and Scotland's Unitarian life to two American Unitarians, and that of hearing their comments at the meetings.

Professor Sturkie with his wife and two children has a year's stay in Edinburgh, and the family joined both St. Mark's congregation and the party for Garth. Dr. Sturkie was the chairman from its birth and for five years of a Unitarian Fellowship at New Brunswick, New Jersey. We are glad to have been able to answer in at least a small way, Dr. Dana Greeley's plea in his final address at the G.A. Meetings for exchange of information and material between British and American movements; the Sturkies will carry back first-hand knowledge from Scotland when they return this summer, and I can here pass on some of their reactions to our denominational situation as a whole.

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Two main issues rouse their chief interest: one is our minister shortage (which they do not suffer in the States), and its relation to stipend. Their own Fellowship is ready now to find a minister, and with a membership of the order of 100 family units, are preparing themselves to *guarantee* a stipend of $6-7000 (ca£2,000). "We have no rich people in the Fellowship", Mrs. Sturkie said; that is no rich people in terms of American economy, allowing for the very different standard of living in the States from here. And yet they expect their 100 or so family units not only to raise that £2,000 annually, but to consider building a church too, right now. Their other comment was on the Sunday Schools; they feel we have not in Britain at all properly explored or exploited the Sunday School problem: and are in agreement with Mr. Birtles that we must consider the needs of the child much more. However, it was a relief to find Mrs. Sturkie's final comment, with raised brows and a confident nod of her head, was that in Scotland we are "Picking up!" Mr. Blake in his presidential address in London hoped we as a denomination would from time to time reassess the direction in which we are going: here the answer is, Forward, with a will.

To

Lawrence Redfern

On his retirement from the Ministry.

(1913-1960)

The scent still lingers, though the rose be gone,
We hear the lark's song, though the bird's unseen.
The earth's still warm on which the sun has shone,
Though, for a while, dark clouds its glory screen;
Fond memory paints pictures in the mind
Of beauty long withdrawn from mortal eyes,
And music borne away upon the wind
Sounds in the heart its silent melodies.
So, though retired into your dreams, dear friend,
Your life, in ever-widening circles, grows;
Its noble influence will never end
While love remembers all the debt it owes.
In the quiet garden of the soul at rest
Your spirit will be felt, an unseen guest.

N. C. Rand.

News Review

A NEW CONGREGATION AT ESSEX HALL
SIR ADRIAN BOULT TO BE CHURCH PRESIDENT

An Interim Report by Robert Tayler

From October 2nd there will be a Service at Essex Hall every Sunday at 6.30 p.m. It will not merely be a matter of "Central Services". A new Church will be born, and it will be called STRAND UNITARIAN CHURCH. As soon as practicable a membership will be formed and a Constitution worked out.

The G. A. Council has authorised Dr. Jeremy Goring and me to undertake this venture. The approach came from us with the backing of the London District Provincial Assembly. We are confident that it will be a great success, because we know that God will be with us. In the words of William Carey, we shall "expect great things from God, and attempt great things for God."

Goring and I shall be preaching on alternate Sundays. Our message will be modern in content and delivery, but will be understood by the "man in the street" and will apply the Unitarian Gospel (Good News) to the problems of living in this present world. The Order of Service will not include liturgy, but will be quite simple.

We aim to bring into this Church men and women of religious convictions who are not at present attached to any denomination and do not feel any particular desire to become so. Some will be very confused about their personal beliefs or the place of religion in their lives.

Some of my friends who have promised to help include a Precision Engineer and a Press Photographer (who have yet to attend their first Unitarian Service), a young Accountant who is studying for his finals (whose roots are Baptist and who is already keeping a beautifully neat account book for our new Church) and a Surveyor who is a Unitarian Quaker. Dr. Goring has a number of friends who are coming in too. We do not want folk who are already committed to a Church; we want eventually to strengthen the other Churches, not weaken them. Nevertheless, several Unitarian friends whose Churches have no Evening Service have made it known that they will be attending, and this will be a source of strength, both from the point of view of their friendly impact upon the newcomers and because a good initial congregation will mean a good start. "Nothing succeeds like success."

We already have a Church President, Sir Adrian Boult. I have been deeply touched by his warmhearted encouragement and keen interest in the plans and preliminary literature. I think I have a dozen letters from him about various points on which I have consulted him. On Wednesday, July 20th, at 7.30 p.m. he will be giving a Reception at Essex Hall so that friends interested may meet each other and hear something of our plans. If any reader would like to come, please take this as a warm invitation to do so. Here again, the more the merrier.

The establishment of a strong Church in Central London within the headquarters of Unitarianism is one of the essentials for a forward movement among us. God has called us to undertake this task, and all that is done will be to His honour and glory. We ask for your prayers that God may richly bless his new Church in Essex Street, for He is the same God who did great things through His servant Theophilus Lindsey one hundred and eighty-six years ago.

The Church's A.B.C.

A booklet of much interest (price one shilling) has been distributed to ministers and church officers within the General Assembly. Its main title "Settlements and Etiquette" is explained as covering "an A.B.C. guide for the use of Congregations and Ministers". If the word etiquette should suggest any stiffness of approach, a good phrase in the introduction defines and mitigates it: "There are some matters which custom and experience have ruled into patterns of agreement". This introduction is full of wisdom, and the whole booklet combines information and admonition in a pleasant and disarming way. While the main emphasis is on the arrangements and agreements which should attend upon a new settlement, there is here a great deal which must be of use to any minister or officer at any stage of the partnership. The alphabetical order of topics presents an intriguing variety and makes for easy reference.

The relation between a minister and his people is primarily a spiritual one; but unless the business and financial side of it be kept satisfactory there is grave risk of breakdown. While we are striving towards a real improvement in stipends, the need remains for all arrangements made on the existing level to be plainly defined and faithfully carried out.

The gratitude of all concerned is due to the Rev. Maurice Bonner, who, drawing upon earlier compilations, has constructed this plainly phrased and reasonable model for our congregational life. His modest hope "that some benefit will follow from its publication" will surely be fulfilled.

D.T.

Rebuilding at Lewisham

Faced with the problem of accommodating increasing numbers, the congregation of the Unitarian Church at Lewisham, South-East London has decided to celebrate its Jubilee by making substantial alterations to its premises. The existing small hall is to be turned into a permanent chapel with its own entrance porch and ante-room, the cloakrooms are to be enlarged and replanned, and a hitherto inaccessible upstairs chair-store is to be transformed into a library-cum-committee-room with french windows leading on to a roof garden. The work, which will achieve the additional object of making the church premises look more attractive from the High Street, is being carried out this summer under the direction of Mr. Kenneth S. Tayler, A.R.I.B.A. The total cost is expected to come to about £1,500, two-thirds of which is already in hand. The congregation is not going to launch a public appeal: it is hoped that the outstanding amount will be contributed by members and friends of the church.

Hibbert Houses

The Rev. G. J. Sparham, M.B.E., Director of Hibbert Houses, Cyprus, has been appointed by the Council for Voluntary Welfare Work for the forces, London, to succeed Brigadier T. H. Spear, O.B.E., as chairman of the C.V.W.W. committee in Cyprus, a body which includes the Y.M.C.A., Y.W.C.A., Church of England Welfare, and the Mission to Mediterranean Garrisons. He has been asked to join in with the service chaplains, each of whom does a week of daily broadcasting over the Forces Broadcasting Service (Cyprus), beginning with a Sunday service of 15 minutes followed by a 5 minute broadcast called a "A Word From the Padre" each week-day morning.

Unitarian Young People's League—Refugee Year Appeal

At the 31st May, 1960, the amount raised stood at £914. There is another £40 to be added to that from the sale of pencils, so that the final figure will be at least £950. This is more than three times the original target figure of £300.

Every Wednesday

Knutsford.—Since January the Ladies of the congregation have opened and staffed the schoolroom every Wednesday all day as a receiving centre for Clothing in response to the World Refugee Year Appeal, following the distribution of official Oxford Famine Relief Committee leaflets asking for suitable goods. The final result was that 81 sacks of clothing were dispatched to the collecting centre, generously transported by a local firm free of charge. And during this same period the same Ladies in various enterprising ways collected £83 which has been sent to the World Refugee Year Fund. Throughout their effort they have been much encouraged by the local response and as delighted by the results achieved.

Good Singing

The Hinckley Great Meeting Sunday School held their anniversary services in the chapel on Sunday, May 29th, when the Rev. G. S. Whitby preached to excellent congregations at all three services. The singing was conducted by Mr. R. A. Bonson, with Mr. A. G. Hydon at the organ. The singing was of excellent standard, with special mention to the "Parable: Consider the Lilies of the Field" words set to music by the late Mr. Hugh Atkins, and to the Primary who sang their hymn "Can you count the pretty flowers?" prettily and with charm. The Rev. G. S. Whitby gave three most enjoyable addresses, and created a very happy atmosphere in which everyone seemed to be enveloped. The choir, trained by Mr. Hydon, sang the Anthem "O Praise the Lord". Other hymns by the children were, "O Day of Song", "Songs of early morning", "Marching to the Light", "There is beauty in the Morning" and the vesper hymn "Evening Time". The collections were £100.

THE CALENDAR OF THE CHURCHES

SUNDAY, JUNE 19, 1960

Aberdeen, Unitarian Church, Skene Street, 11 and 6, Rev. W. B. Taverner
Aberystwyth, New Street Meeting House, 11, Rev. J. H. Coram Davies
Altrincham, Dunham Road Chapel, 11, Mr. Allen Kirby, 6.30, Rev. Fred Cottier
Ainsworth, Unitarian Church, Knowsley Road, 3 and 6.30, Rev. A. B. Downing
Astley, Unitarian Chapel, Manchester Road, 6.30, Supply
Bath, Trim Street Chapel, Unitarian, 6.30, Mr. D. Milne
Belfast, All Souls, Elmwood Avenue, 11.30 and 7, Dr. A. L. Agnew
Belfast, First Church, Rosemary Street, 11.30, Rev. Richard D. Pierce, 7, Dr. H. J. McLachlan
Bessels Green (nr. Sevenoaks), Unitarian Church, 11, Rev. W. Waddington
Billingshurst, Free Church, High Street, 11, Mr. C. S. Dence
Birkenhead, Unitarian Church, Bessborough Road, 6.30 (June 26), Rev. Maurice Johnson
Birmingham, Church of Messiah, Broad Street, 11 and 6.30, Rev. Gordon Stuart
Birmingham, Waverley Road, Church and Hurst Street Mission, Small Heath, no service
Blackpool, North Shore, Dickson Road, 10.45 and 6.30, Mr. E. A. West
Blackpool, South Shore, Lytham Road, 11 and 6.30, Mr. Frank Lowe
Bolton, Bank Street, 2.30, Sunday School, 10.30 and 6.30, Rev. W. Stephenson
Bolton, Unity Church, Deane Road, 10.30, Rev. Arthur J. Long and 6.30
Bolton, Walmsley, 3.15, and Halliwell Road, 6.30, Rev. Kenneth Wright
Boston (Lincs.), Unitarian Chapel, Spain Lane, 6.30, Rev. Henry Hall
Bournemouth, Unitarian Church, West Hill Road, 11, Rev. Lawrence Redfern
Bradford, Broadway Avenue, 3.15, Supply
Bradford, Town Hall Square, 10.45 and 6.30, Rev. Frank A. Bullock
Bridgwater, Christ Church, Dampiet Street, 3, Sunday School, 6.30, Rev. Wm. Millar
Bridport, Unitarian Chapel, 11, Rev. G. Randall Jones
Brighton, Christ Church, Unitarian, New Road, 11 and 6.30, Rev. John Rowland
Bristol, Lewin's Mead Meeting, 6.30, Rev. A. H. Birtles
Bristol, Oakfield Road, 11, Rev. A. H. Birtles, 6.30, Mr. R. L. Nicholson
Bury, Bank Street, 11, Rev. F. Kenworthy, 6.30, Rev. E. Raymond Cook
Cambridge, Memorial Church, Emmanuel Road, 11 and 6, Rev. H. Stewart Carter.
Cardiff, The West Grove Unitarian Church, 6.30, Rev. Roy John
Chatham, The Church of the Great Companions, Hammond Hill, 3, Rev. Arthur Peacock
Cheltenham, Bayshill Unitarian Church, Royal Well, 11, Sunday School, 6.30 Rev. John M. Quirk
Chester, Matthew Henry's Chapel, Trinity Street, 11, Supply, 6.30, Rev. E. H. Shaw
Chesterfield, Elder Yard Church, 10.45 and 6.30, Rev. A. W. Vallance
Chowbent Chapel, Atherton, 10.45 and 6.30, Rev. Kenneth Twinn
Coventry, Great Meeting House, Holyhead Road, 11 and 6.30, Rev. E. H. Morris
Crewe, Free Christian Church, Bank Street, 6.30, Supply
Crewkerne, Unitarian Church, Hermitage Street, 11 and 6.30, Mrs. M. R. Dicken
Croydon, Free Christian Church, Friends Road, 11, Rev. J. P. Chalk
Denton, Wilton Street Chapel, 11, Mr. M. French and 6.30, Mr. Beaumont
Derby, Friar Gate Unitarian Chapel, 6.30, Supply
Ditchling, Old Meeting House, 10.45, Mr. W. Spooner
Doncaster, Free Church, Hall Gate, 11 and 6.30, Rev. Alec L. Findlow
Dover, Adrian Street, Unitarian Church, 11, Sunday School, 6.30, Rev. Philip C. Wiseman
Dublin, Stephen's Green, West, 11.30 and 7.30, Rev. E. Savell Hicks
Dudley, Old Meeting House, Wolverhampton Street, 11 and 6.30, Rev. Norman Kennedy
Dukinfield, Old Chapel, Chapel Hill, 10.45 and 6.30, Rev. S. P. Whitehouse
Dundee, Unitarian Church, 53, Constitution Road, 11, Rev. J. McGauley
Edinburgh, St. Mark's Church, Castle Terrace, 11, Rev. Bruce Findlow
Exeter, George's Chapel, South Street, 6.30, Rev. Dr. F. D. Meyer-Klugel
Gee Cross, Hyde Chapel, 11 and 6.30, Rev. J. Harry Smith
Glasgow, St. Vincent Street, Unitarian Church, 11, Dr. D. Drummond Hart
Glossop, Fitzalan Street, 2, Sunday School, 10.45 and 6.30, Supply
Gloucester, Barton Street, 3, Rev. John M. Quirk.
Godalming, Meadrow Chapel (Farncombe), 6 p.m. Mr. Ivan Knowlson
Guildford, Ward Street Church, 11.15, Mr. S. R. Martin
Hale Chapel, Hale Barns, 10.45 and 6.30, Rev. W. H. Cordell
Halifax, Northgate End, 10.45, Rev. Frank Walker
Hastings, Free Christian Church, South Terrace, 11 and 6.30, Rev. Denbigh Hilton
Hinckley, Great Meeting, Baines Lane, 11 and 6, Rev. E. A. Davies
Horsham, Worthing Road, 11, Rev. J. Martin Hall
Huddersfield, Fitzwilliam Street, 3, Rev. Frank Walker
Hull, Park Street Church (Unitarian), 6.30, Rev. Ernest Penn
Kendal, Market Place, Unitarian Chapel, 6.30, Student
Kidderminster, New Meeting House, 11 and 6.30, Rev. Edgar W. Hill
Knutsford, Brook Street Chapel, 11 and 6.30, Rev. Albert Smith
Lancaster, St. Nicholas Street Church, 6.30, Supply
Leeds, Mill Hill Chapel, City Square, 10.45 and 6.30, Rev. B. L. Golland
Leicester, Narborough Road, 11, Junior Church, 6.30, Mr. C. V. Walton
Leicester, The Great Meeting, East Bond Street, 11 and 6.30, Rev. Leonard Mason
Lewes, Westgate Chapel, 11, Miss E. M. Butcher
Lincoln, High Street, Unitarian Chapel, 6.30, Rev. H. W. Kimball
Liverpool, Ancient Chapel of Toxteth, 11 and 6.30, Rev. C. A. Piper
Liverpool, Bootle Free Church, 11, Miss H. Dixon-Williams
Liverpool, Domestic Mission, Mill Street, 6.30, Rev. J. Kerr Mursell
Liverpool, Gateacre Chapel, 11 and 6.30, Rev. S. R. Butler
Liverpool, Hamilton Road, Everton, 3, Sunday School, 6.30 Mr. H. Craig
Liverpool, Hope Street, 6.30, Rev. A. Williams
Liverpool, Ullet Road, 11 and 6.30, Rev. E. B. Short
London, Bell Street, Edgware Road, 6, Rev. Walter M. Long
London, Blackfriars Mission and Stamford Street Chapel, 6.30, Rev. John Kielty
London, Brixton, Effra Road, 11, Rev. E. G. Lee
London, Essex Church, Palace Gardens Terrace, Notting Hill Gate, 11 and 6.30, Rev. Graham Shaw
London, Forest Gate, Upton Lane, 6.30, Mr. R. H. Corrick
London, Golders Green, Hoop Lane, 11, Rev. Dudley Richards, 6.30, Mr. J. Roberts
London, Hackney, New Gravel Pit Church, Chatham Place, 11 (Family Service), Rev. R. E. Goodwin
London, Hampstead, Rosslyn Hill, 11, Rev. Donald P. Maw
London, Highgate Hill, Unitarian Church, 11, Rev. John Kielty
London, Ilford High Road, 11 and 6.30, Rev. T. E. Dalton
London, Islington, Upper Street, 6.30, Rev. A. V. Fox
London, Kilburn Unitarian Church, Quex Road, 11, Rev. A. V. Fox
London, Lewisham Unitarian Church, High Street, 11, Dr. Jeremy Goring
London, Mansford Street Church, Bethnal Green, 6.30, Rev. R. Taylor
London, Richmond Free Church, Ormond Road, 11, Rev. Walter M. Long
London, Stratford, West Ham Lane, Unitarian Church, 11.30, Children's Church, 6.30, Rev. R. H. Dobson
London, Wandsworth Unitarian Church, East Hill, 11, Rev. Arthur Peacock (also 6.30, 1st Sunday in the month)
London, Welsh Unitarian Churches Highgate Hill Unitarian Church, 1st and 3rd Sundays, 6, Rev. T. L. Jones
London, Wood Green, Unity Church, Newnham Road, 6.30, Rev. F. Hankinson
Lytham St. Annes (Ansdell), Channing Road, 11, Rev. B. W. Deakin
Macclesfield, King Edward Street, 10.45 and 6.30, Mr. Peter Jones
Maidstone, Unitarian Church, Market Buildings, 6.30, Mrs. Muriel Hilton
Manchester, Blackley, Unitarian Chapel, Chapel Lane, 6.30, Supply
Manchester, Cross Street Chapel, 10.45 and 6.30, Rev. C. H. Bartlett
Manchester, Failsworth, Dob Lane Chapel, 10.45 and 6.30, Pastor D. Mills
Manchester, Gorton, Brookfield Church, Hyde Road, 10.45 and 6.30, Rev. Maurice Barnes
Manchester, Monton Church, Eccles, 10.45 and 6.30, Rev. W. Hill Warring
Manchester, Pendleton Unitarian Cross Lane, 6.30, Supply
Manchester, Platt Chapel, Rusholme, 6.30, Mr. Douglas Webster
Manchester, Rembow Street Mission, 6.30, Rev. B. L. Hopkins
Manchester, Stand Chapel, Whitefield (June 26), 10.45 and 6.30, Rev. E. B. Short
Manchester, Wilbraham Road, Chorlton-cum-Hardy, 11, Supply
Manchester, Wythenshawe, Unitarian Church, Brownley Road, Benchill, 6.30 Rev. John Gill
Mansfield, Old Meeting House, 10.45 and 6.30, Rev. Kenneth Sherratt
Marple, Unitarian Hall, 31, Stockport Road, 11 each Sunday
Mexborough, Free Christian Church, 6.30, Rev. Lawrence Hallworth
Middleton, Old Road Chapel, 3.15, Supply
Newcastle-on-Tyne, The Church of the Divine Unity, Ellison Place, 11 and 6.30, Rev. John Storer
Newchurch (Rossendale), Bethlehem Unitarian Church, 10.30 and 6, Supply
Newport, Isle of Wight, High Street, 6.30 (also 11, 1st Sunday in the month) Rev. W. J. Carter
Northampton, Kettering Road Church, 6.30, Mr. Graham Wilkinson
Norwich, Octagon Chapel, Colegate, 11, Rev. J. A. Kennedy
Nottingham, High Pavement Chapel, 10.45 and 6.30, Rev. C. Gordon Bolam
Oldbury, Unitarian Church, Birmingham Street, 11 and 6.30, Rev. Harold A. Gore
Oldham, Lord Street Chapel, 10.45 and 6.30, No Services
Oxford, Manchester College Chapel, 11.30, Rev. E. S. Price
Padiham, Nazareth Unitarian Church, Knight Hill, 10.30 and 6, Student
Park Lane Chapel, near Wigan, 11 and 6.30, Rev. Gordon L. Clarke
Plymouth, Unitarian Church, Notte Street, 11 and 6.30, Rev. J. R. Blackburn
Poole, Unitarian Church, Hill Street, 11, Junior Church, 6.30, Rev. J. W. Dimmick
Portsmouth, John Pounds Memorial Church, High Street, 11, Junior Church, 6.30, Rev. John Sturges
Preston, Unitarian Chapel, Church Street, 6.30, Student
Ringwood, Hants, The Meeting House, 11, Rev. Francis Terry
Rivington Chapel, nr. Horwich, Lancs, 3, Rev. R. I. Pritchard
Rochdale, Blackwater Street, 10.30 and 6, Rev. F. W. Bass
Rotherham, Church of our Father, 10.45 and 6.30, Rev. Eric Phillips
Sale, Atkinson Road, 11, Rev. John Gill
Scarborough, Unitarian Church, Westborough, 6.30, Rev. G. W. Parkinson
Sheffield (Attercliffe), 6.30, Supply
Sheffield, Fulwood Old Chapel, 11, Supply
Sheffield, Unity Church, Crookesmoor Road, 11 and 6.30, Rev. E. D. Davies
Sheffield, Upper Chapel, 11 and 6.30, Rev. G. Stanley Whitby
Shrewsbury, High Street, Unitarian, 11, Rev. A. H. Lewis
Sidmouth, Old Meeting, Unitarian, High Street, 11 and 6.30, Rev. J. W. Maw
Southampton, Church of the Saviour, London Road, 6.30, Rev. Herbert Crabtree
Southend-on-Sea, Darnley Road, 6.30, Supply
Southport, Portland Street Church, 11 and 6.30, Supply
Stockport, Unitarian Church, St. Peter's Gate, 10.30 and 6.30, Student
St. Helens, Corporation Street, 6.30, Supply
Stockton-on-Tees, Wellington Street, 6.30, Rev. A. D. Williams (also 11, Second Sunday in the month)
Stourbridge, Presbyterian Unitarian Chapel, 11, Rev. C. Simpson
Swansea, Unitarian Church, High Street, 6.30, Rev. L. Baker Short (also 11, First Sunday in the month)
Swansea, Pennard Free Christian Meeting House, 11, Rev. L. Baker Short
Swinton, Swinton Hall Road, 2.30 and 6.30, Rev. P. B. Godfrey
Taunton, Mary St. Chapel, 11, Rev. Wm. Millar
Tenterden, Old Meeting House, Ashford Road, 6.30, Rev. G. Kenrick
Todmorden, Unitarian Church, 10.45 and 6, Rev. J. Mather
Torquay, Unity Church, off The Terrace, 11, Rev. Charles Eaton
Trowbridge, Conigre Unitarian Church, 6, Rev. S. Spencer
Warrington, Cairo Street, 10.30 and 6.30, Rev. Eric Wild
Warwick, Unitarian Chapel, High Street, 7, Rev. H. Maguire
Watford, Friends' House, Church Road (by permission), 7.30 (last Sunday in the month)
Wallasey, Memorial Church, Manor Road, 11, Rev. E. H. Shaw, 6.30, Mr. F. Fitzpatrick
Walsall, Unitarian Free Church, Stafford Street, 11, Rev. R. J. Williamson, 2.30 Sunday School
West Bromwich, Lodge Road, 11, Children's Church, 6.30, Rev. R. J. Williamson.
West Kirby, Brookfield Gardens, 11, Rev. Maurice Johnson (also 6.30, First Sunday in the month)
Whitby, Flowergate, 2.30, Rev. G. W. Parkinson
Wilmslow, Dean Row, 10.45, Rev. A. B. Downing, Styal, 6.30, Rev. B. Gill
York, St. Saviourgate Chapel, 6.30, Rev. J. S. Patrick
The National Unitarian Fellowship provides for those unable to attend a Unitarian Church. For information write to the Secretary, N.U.F., Essex Hall, 1-6 Essex Street, Strand London, W.C.2.

AUSTRALIA

Adelaide, Unitarian Christian Church, Wakefield St., 11 and 7, Rev. Colin Gibson
Melbourne, Unitarian Church, Cathedral Place, C.2 ; Unitarian Half-Hour broadcast, 4.15. Services : 4 p.m. second Sunday in each month, Evening 7 p.m. Rev. V. James
Perth, Western Australia, Unitarian Free Christian Fellowship, Rev. R. H. Fleetwood, 112, Duke Street, Scarborough, West Australia
Sydney, New South Wales, Unitarian Church, 15 Francis Street (off College St.) 7.15, Rev. D. W. Erickson, Manse Telephone LX 5525
Unitarian Fellowship of Australia, 1 Grice Alley, Melbourne, C.1. Minister : Rev. W. Bottomley. Meetings as advertised.
Seaford Community Church, Austin Road, Seaford (Vic.), S.S. weekly at 10 a.m. Public Worship, fortnightly, 2.30 p.m. Minister : Rev. W. Bottomley

CANADA

Montreal, Church of the Messiah, Sherbrooke Street West and Simpson Street, 11, Rev. Angus Cameron
Toronto, First Unitarian Church, 175 St. Clair Avenue West, 11, Rev. John H. Morgan
Vancouver, B.C., Unitarian Church of Vancouver, 1,550 Tenth Avenue West, 11, Rev. A. P. Blewett

NEW ZEALAND

Auckland, Unitarian Church, Ponsonby Road, 11 and 7, Mr. M. J. White
Wellington. Service suspended—Enquiries—Mrs. Wares, Tel. 40-272

SOUTH AFRICA

Cape Town, Hout Street, 11, Sunday School : 7, Service, Rev. Newton C. Ramsay

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Miscellaneous

VEGETARIAN HOLIDAY CENTRE—July 30th to August 13th, Blackpill, Nr. Swansea, gateway of the lovely Gower Peninsula. Comfortable single rooms, interior sprung beds, attractive menus, good fellowship. A few remaining vacancies.

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UNITARIAN COLLEGE
MANCHESTER
(DAISY BANK ROAD, VICTORIA PARK)

CLOSING PROCEEDINGS 1959/60
Tuesday, 21st June at 3 p.m.

Sermons and devotions by out-going students. Visitors' Address by Rev. W. Waddington, B.A., B.D., on "Occupational Ailments and Hazards". Principal's Report and award of College Certificates.

Afternoon Tea

7 p.m. Valedictory Service at Cross St. Chapel conducted by the Rev. T. J. Jones, B.A.

Retiring Collection for College Funds

Women's League (Western District) Annual Meeting

The 35th Annual General Meeting was held at Lewin's Mead, Bristol, on June 1st, when about 70 members, representing Bath, Bridgwater, Bristol, Chelmsham, Gloucester, Taunton, Sidmouth and Trowbridge, were present.

Apologies were received from Newton Abbott, Torquay and Plymouth.

Mrs. H. Whitaker, President, opened with prayer. Mrs. Whitaker pointed out that owing to distances, how difficult it was to meet together, but that she had enjoyed the neighbourhood meeting held in March at Bath, when members of Bristol and Trowbridge had joined the Bath W.L.

At the Committee Meeting, Mrs. Whitaker reported the resignation of Miss A. Maxfield as Secretary, and Mrs. Burnett agreed to act as Secretary pro. tem. The officers reports were read and adopted.

Increased grants were allocated to Headquarters and the India Fund.

The officers elected for the year were as follows: *President*, Mrs. H. Whitaker, Sidmouth; *Vice-President*, Mrs. S. Taylor, Trowbridge; *Treasurer*, Mrs. E. M. Lee, Bath; *Secretary*, Mrs. G. Burnett, Bristol; *Western District Representative*, Mrs. H. Whitaker; *Fellowship Secretary*, Mrs. E. Smith, Trowbridge.

A Service was held at 3.15 p.m., when the devotions were conducted by Mrs. A. H. Birdsey, and the Rev. Barbara Thomas of Cheltenham, gave a very interesting and challenging address, particularly appropriate to the whirl and bustle of life today, reminding us how God answered Job out of the whirlwind.

Miss Mabel Schwind

Miss Schwind died suddenly on May 21st at the age of 84. She was a life-long Unitarian and a member of an old Unitarian family. As a member of Platt Chapel, Manchester, she was a Sunday School teacher for many years, and also gave herself to social work run by the Domestic Mission Society. At one time she was associated with work for Women's Suffrage.

Coming to London, she joined as a member of Essex Church in 1912, being a faithful member at worship and becoming a District Visitor during the difficult years 1913 to 1918. She served on various administrative committees of the church, and was a delegate to the Provincial Assembly. In 1933 she was elected to the Church Committee, on which she served until her activity was curtailed by illness in 1947. In 1955 she was able to take up again her regular attendance at worship, in which she has set an example to us all. She was a modest, gentle and dignified friend.

G.S.

Printed by SOUTH ESSEX NEWSPAPERS Ltd., High Road, Ilford, Essex, and Published by THE INQUIRER PUBLISHING Co. Ltd., at the Temporary Office, 14, Gordon Square, W.C.1.—Manchester (Wholesale) JOHN HEYWOOD, Deansgate. Saturday, June 18, 1960